



To the most noble, famous, renowned, invincible and victorious Realme of England: Be all flourishing felicitie, happie prosperitie, and matchles tranquillitie longe to endure.

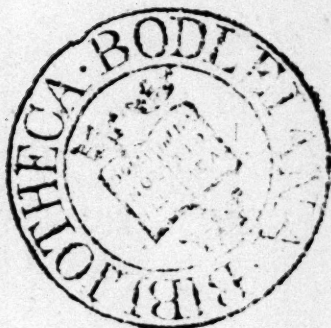
**T**O manifest the poore good will & dutifull loue I owe thee ( O famous and renowned Englande ). for that I perceiue thine extremities are dangerous, I haue presumed ( though more presumptuous I confes then skilfull ) to present thee with this potion, compounded of gentle perswasions and charitable exhortations, whiche although it be somewhat bitter and unpleasant to thy taste, yet doubte I not ( it being taken as it ought ) but in operation

A.3.

## The Epistle.

*ration it will effect thine amendment,  
or at least expell (in some measure) the  
mischeuous humors that causeth thy  
drowsinesse, and procureth thy dan-  
ger. And that it may so doe: I will  
not cease to praie vnto him that ney-  
ther slumbreth nor sleepeth, but wat-  
cheth ouer thee vigilantlie for thy  
peace and safetie, who is al in al,  
and thy God for euer.*

He that is alwaies prest to die  
to shield thee from danger:  
Iohn Daues:







*A priuate mans potion,  
for the health of  
England.*



Owe Gallants to you, Iob, 22, 13  
that saie in your hearts 14, and 24, 1  
there is no God: and so 2, 34, 19  
consequentlie no Hea- Psalms, 10, 4,  
uen, no hell, no resur- 13, & 14, 1, &  
rection, no iudgement. And why? be- 53, 1, & 73,  
cause (say you) we haue the worlde at 11.  
will: we giue our eyes their desires, our  
bodies their appetites, and our lustes  
their delights, and yet we wallowe in  
all worldlie prosperitie, yea we flourish  
like the lawrell, our leaues are alwaies  
greene and fade not. We are not pin-  
ched by pouertie, crucified with cares,  
martyred with miseries, tormented  
with troubles & crossed with mishaps  
as are these precize liuers. What need  
we feare the vengeance & iudgments

Not to bee  
tempted &  
exercised w  
afflictions,  
is rather an  
argumente  
of reprobac  
ie, then a

A.iiij.

of

*A private mans potion,*

testimonie of Gods fa-  
uour. For the crosse  
of affliction is laid on all  
true belee-  
uers. Gen. 4  
8. & 27, 41,  
& 37, 18  
Exod. 2, 15  
1 king. 19, 2,  
Matth. 10, 9  
10, 16, & 24  
9. Mark, 13,  
9, 13.  
Luke. 14, 26  
& 21, 17  
Iohn, 15, 18  
& 16, 2  
Acts. 9, 14  
Gal. 4, 26  
1 Thes. 3, 3, 4  
2 Timo, 3, 12  
1 Pete, 4, 23

of God so terriblie thundered forth a-  
gainste vs by our preachers or rather  
praters, when as our minds are quiet,  
our harts merrie, our thoughts plesant,  
and none of all those calamities befall  
vs nor ours. What reason haue wee  
then to feare their menacings, or be-  
leeue their saiengs, when as they reare  
vp their voices aloft and saie the king-  
dome of heauen is at hand, and the day  
of iudgement draweth neere. Tush so  
saied the prophets and Apostles manie  
hundred yeares since, and yet hath no  
such matter come to passe, & therefore,  
those were nothing else but the imagi-  
nations of a vaine thing, their prophe-  
sies fantasies, their preaching leasings,  
and their religion moste ridiculous.  
Therefore wee will fill vp the measure  
of our earthlie happinesse, with all that  
may content our humors, and liue in al  
carnall libertie, for vpon earth alone is  
mans cheefe felicity. Oye Atheisticall  
reprobates, what maner of reasonings  
& obseruāces are these? What infernal  
furie bewitcheth you that you thus har-  
den



*for the health of England.*

den your heartes to perseuere in your wickednes? knowe you whom ye prouoke, by this your curssed conclusions? or know ye whom ye incense by these your rebellions? If you doe not, or at least will not: then know ye, & weet ye wel it is the holy one of Israel, from whose bosom al beginnings took their beginning. It is a maiestie vnspeakeable, mighty in power, whose name is Iehouah: dreadfull, woonderfull, and verie much to be feared. He it is that by his only word created heauen & erth, with all that is in them contained, and with halfe a word can destroy the same againe. *He whose breath shaketh the mountains & maketh the foundations of the earth to tremble and quake.* He whose seat is in the glorious heauens, and whose foote stoole is the round world. He that stilleth the raging of the seas, & rebuketh the windes when they arise. Hee at whose presence the earth melteth like waxe, as not beeing able to endure the brightnes of his countenance. He whose throne is a flame of fire, his cha

riots

Exod 29. 45

Deut, 10, 15

Plalm. 148

Gen, 1

Esaie, 66, 1

Matth, 8, 26

& 14, 32

Dan, 7, 9, 10

*A priuate mans potion,*

1 Tim, 6, 16

<sup>a</sup> Iere, 23, 24

Ecclus. 16

vers, 17, 18

<sup>b</sup> Mat, 19, 26

Luke, 18, 27

Mark, 10, 27

<sup>c</sup> Deu. 32, 39

<sup>d</sup> 1 Kings. 18

vc. 36, 37, 38

<sup>e</sup> Isa. 42, 8

& 45, 23

<sup>f</sup> 2 Chro, 36

verse 23

Est. 16, 16

riots burning fire, from his face issueth a flame of fire, a thousand thousand do serue him and ten thousand hundred thousands doo assiste him . Hee that dwelleth in vnaccessible light, which no mortall man can abide to beholde. He vnto the least sparke of whose glorious maiestie, the maiestie and glory of al the kings of the earth may not be compared. He whome angels praise, dominations adore, the powers doo tremble and the highest heauens together with the Cherubins and Seraphins doo vncessantlie lawd & magnifie. *He whose power replenisheth heauen and earth, and from whose knowledge nothing can be concealed.* <sup>b</sup> *Hee with whome all thinges are possible, and whose power no violence is able to resist.* <sup>c</sup> *Hee that only afflicteth and healeth, that killeth and giueth life againe.* <sup>d</sup> *Hee that sent fire to consume Eliahs sacrifice, to declare himselfe thereby to be the only God of gods, and Lord of lordes.* <sup>e</sup> *He vnto whom al knees do bow both in heauen and earth, and vnto whom alone belongeth all honor and glorie.* <sup>f</sup> *Hee that is the*  
pre-



*for the health of England.*

*preseruer and guider of kings and kingdoms,  
and establisbeth or subuerteth them at his*

*good pleasure.* He vpon whose vertue, Matt, 10, 26  
power & prouidence all the creatures Acts, 17, 18

in heauen and earth doo wholelie de-

pend, and by whome alone they liue,  
and haue their being, & without who

they would all vtterlie perish. Hee at  
whose commandement the sunne doo

arise to manifest the daie, the moone  
and stars doo lighten the night, & ne-

uer faile nor be wearie in their watch.  
He from whome euerie good and per-

fect gift proceedeth, who is the father  
of lightes. He that of his meere loue

and vnspeakeable good will, bestowed  
vpon thee thy creation, making thee

of nothing, like vnto himselfe, brethed  
into thee a liuing soule, capable of i-

mortalitie, & created all the creatures  
vnder heauen, besides for thy onlie vse

and seruice, and putting them al vnder  
thy subiection. He y of his vnutterable

goodnes and meere mercie, laied the  
torments due to thee, vpon the shoul-

ders of his deere and onlie son, which  
were

Gene. 1, 14  
15, 16, 17, 18

Gene. 33, 11  
Iames. 1, 17

Gene. 1, 26

Mat. 27, 46  
47, 48, 49  
Romans. 5, 8

1 Cor. 15, 3  
2 Cor. 5, 15  
1 Peter, 3, 18

*A Private mans portion.*

- were so great and greuous, that the  
Exod, 14, 21 agonie thereof, constrained his blessed  
22, 23, 27, 28 bodie to sweate bloud and water, for  
29 thy sake: He that gaue the children of  
Israell passage through the red sea, as  
vpon drie land, and inclosed Pharao  
and all his host in the bowelles there-  
of. He that speaketh the worde and it  
is done: and as he will so comineth e-  
uerie thing to passe. He that opened  
Gen, 1 the windows of heauen and drowned  
Gen, 6, 17, the world, and preserved Noah with  
& 7, 10 his family to replenish the same again:  
Dan, 6, 16, He that rebuketh kings, for the loue of  
& 14, 16, to his chosen, making them to tread vp-  
31 on the Lions without feare or danger.  
Iosua, 10, 12 *He that staid the sunne in the midst of the  
firmament at the desire of Iosuah, and gaue  
him victory ouer his enemies before the setting  
thereof. He on whome the eies of all li-  
uing thinges do waite, and he giueth  
them food in due season. He at whose  
presence the verie angels do tremble,  
and al the powers of heauen do praise  
vncessantly. He vnto whome the Che-  
rubins and Seraphins continually doe  
crie,*



*A private mans potion.*

crie, holy, holy, holy, Lord God of Sa-  
baoth. He in whose land the saintes e-  
uermore do sing, & whose onely sight  
is their vnconceiuable solace. He that  
confoundeth the deuises of the proud, *Gen, 11, 9*  
& scattereth the imaginations of their  
heartes. He that bruseth his enimies *Psal, 2, 9*  
with a rod of Iron, and breaketh them  
in peeces like a potters vessell. Hee  
whose outstretched arme turneth the  
wheele of prouidence, and keepeth all  
things in a wonderfull order. He that *Exod, 8, 2, 3*  
did many wonders in the land of Egypt *4, 5, & 9, 3, 4,*  
and shewed many mercies in the land *5, 6, 7, & 10, 5*  
of promise. He that humbled Nabu- *6*  
chadnezar, for all his pride & plagued *Dan, 4, 3, 4*  
him right sore for all his tyrannie. He *Gen, 19, 24*  
that rained downe fire and brimstone  
vpon Sodom and Gomor, and preser-  
ued Lot from the fierie storm. He that  
saith of himselfe I am *Alpha and Omega*, *Reuel, 1, 8,*  
and hee that is father of all, aboue all, *11, 17, & 21,*  
through all in all, yea all in all, and the *6*  
same for euer. He: yea euen he it is (O *1, Cor, 8, 6*  
earth & ashes) whome thou doest pro- *Ephes, 4, 6*  
uoke by thy lewd inuentions and in-  
cense,

*A private mans potion,*

Matt. 24, 30  
31, 39

cense to wrath thy licentious liuing,  
and carelesse securitie, O crooked and  
peruerse generation ! doo yee make  
the merciful forbearance of so great a  
maiesty, an occasion of sinne, will  
you for that hee is full of long suffering  
(and not as a mortall prince re-  
uenge by death the least iniurie offred)  
more and more offend him. Will you  
for that the king prorogeth his greate  
session of parlement, for your onely  
good and gaine (because hee woulde  
haue you repent and not die in your  
finnes) conclude there shall be no such  
session, yes sure there shall or else the  
sonne of God is a liar, which to thinke  
were in the highest degree, most blas-  
phemous, &c. Therefore omitting all  
that, which might procure you to loue  
him, where is become the natural care  
you haue to auoid punishment, which  
might prouoke you to feare him, if  
not as children yet as seruants or sub-  
iects. Thinke you (O ye obdurate Li-  
bertines) that because GOD (if you  
thinke there is a God) is mercifull, hee  
is



*for the health of England.*

is not therefore iust, O know (ye athists)  
his iustice is as great as his mercy, and  
either of both as great as himselfe. For  
as soon can he cease to be God as cease  
to be iust, iustice and mercie are pro-  
perties peculiar to him and deny them  
by your words, and denie him, as (to  
your greater damnation) you doe by  
your workes. If this be true (as moste  
damnable it were to doubt thereof)  
what furie then so bewitcheth you,  
that you can cast off all care, yea and  
y natural feare, wherof the verie brute  
beastes are not depriued. And with  
such greedy appetites, from day to day  
seeke to fill vp the measure of your ini-  
quity to the brim. As though indeed  
there were no God, or as though there  
were no future reckoning to be made.  
As though you could keep your trans-  
gressions from his knowlege, or as the  
eie maker, did not or could not see your  
abominations: hee both knoweth  
them & seeth them (though with grief)  
and will in the daie that you so doubt  
of, & least suspect, pay you home with

*A Private manspotion.*

**Matt, 24, 22,** a vengeance (if you preuent it not by your speedie repentance) which daie thoughe it hath pleased him to delaie for the triall of his chosen, yet for their sakes he will shorten it, and hee that is comming will come, and bring his reward with him: Moste ioyfull to the godly, but woful to the contrarie. And therefore ye wanton worldlings, whose eies doo as it were swell with fatnesse of your aboundance, and surfet with all worldly delight: call to mind your mortalitie: abandon your iniquitie: forsake your infidelitie, and so remember Gods mercie, that you forget not his iustice, being his propertie, which is a depth without bottom, it glorifies the godly, and confoundeth the wicked.

**Eccle, 5, 1, 3.** *Trust not vnto thy riches, and say not*  
**4, 6. 7, & 7. 3** *I haue inough for my life, for it shall not help in the time of vengeance and indignation, and say not I haue sinned and what euil hath come vnto me? for the almightie is a patient rewarder, for he will not leaue thee unpunished. Saie not the mercie of God is great, hee will forgiue my manifold sinnes, for mercie and*



for the health of England.

and wrath come from him, and his indignation commeth downe upon sinners, make no long tarrieng to turne vnto the Lord, and put not off from day to day, for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt bee destroyed, and thou shalt perish in time of vengeance. So we not upon the furrowes of vnrightheadnes, leaste thou reape them seven fold.

Saie not with your selues, our liues are short and tedious, and in the death of a man is no recouerie, neyther was any knowne that hath returned from the graue.

Wisd. 2, 1, 2.  
3, 4, 5, 6, 7, 8.  
9, 10.

For we are borne at all aduenture and wee shall be hereafter as though we had neuer bin: for the breath is a smoke in our nostrils, & the words as a sparke raised out of our harts.

Which being extinguished the bodie is returned into ashes, and the spirit vanisheth as the soft aire.

Our life shall passe awaie as the trace of a cloud, and come to naught as the mist that is driuen awaie with the beames of the sunne, and cast downe with the heate thereof. Our name also shall be forgotten in time, and no man shall haue our works in remembrance.

B. I.

For

*A priuate mans potion,*

*For our time is as a shadowe that passeth away, and after our end there is no returning for it is fast sealed so that no man commeth againe.*

*Come therefore let vs enioye the pleasures that are present, and let vs cheerefullie vse the creatures as in youth.*

*Let vs fill our selues with costlie wine and ointments, and let not the flower of youth passe by vs.*

*Let vs crowne our selues with rose buddes, afore they be withered.*

*Let vs all be partakers of our wantonnesse, let vs leaue some token of our pleasure in euerie place, for that is our portion and this is our lot.*

*Therefore let vs oppresse the poore that is righteous, let vs not spare the widow, nor reuerence the white heares of the aged. O debate not on this wise with your selues, but flie from euill and doo good: for God regardeth thee deeds of euerie man.*

*Call to remembrance the perillous times wherein we liue, and the vncerteintie of life. How neere Gods iudgements (if not his generall iudgement) appro-*



*for the health of England.*

approcheth vs. If we with a sound discretion consider it, we shall find great cause to feare it, and prepare our selues to preuent it. Our liues (as by hourlie experience wee proue) hangeth by a slender twine by reason of our mortalitie incident to al men generallie. But our liues hangeth by a weaker twine, incident to vs in England (as our case now standeth) especiallie. Which are compulsions forcible inough to draw reasonable men to integrity of life and holy conuersation. Yet fareth it with vs as with senselesse pictures, that haue eies and see not, eares and heare not, heads and conceiue not, the imminent dangers hanging ouer our heads. We harden our harts with Pharaos against the God of Israel, they are not touched with threates, nor terrified with torments, till they be inflicted vpon vs, as now they are too too neare vs.

Now the xxxiii. Sunne most happily inuironeth in the firmament, since our blessed deliuerance out of the power and greuous thraldom of Pharaos

B. 2.

and

*A private mans potion,*  
and Egypt. The gouernesse of this  
thrice happie lande (for so it may bee  
said in regard of such a gouernesse) be-  
ing not only the instrument of our so  
happie deliuerance: but also the sole  
and absolute cause (vnder God) of this  
our matchlesse tranquillitie. Our God  
by hir as by one for whose sake we (be-  
yond the measures of the graces of our  
brethren and the prosperous course of  
our fathers) inioy this peace and plen-  
ty, hath in the aboundance of his ines-  
fable grace and mercy, continued and  
prospered the same vpon vs hitherto.  
And what other blessings he hath like  
the dew of Hermon distilled vpon our  
Sion (as that of the free passage of the  
gospell and infinite others) the whole  
world can witnesse, and we to our vn-  
speakeable consolation haue experi-  
enced. He hath not left vs an Anarchy,  
and hedlesse dissolution, as to the Ca-  
nibals a most preposterous and missha-  
pen gouernment, streeming with blood,  
and smoking with the mist of palpa-  
ble error and ignorance. Nor as to the  
Antidhriftians



*for the health of England.*

Antichristians, seared in the forehead with the mark of the image of the gret whoore of Babylon. Not a barbarous wast and heathenish estate, as to the Tartarian heards of curssed Cham and vnto the miserable inhabitantes of *Meschech*, or to the rauenuous swarmes and turbulent hosts of *Tubal-gog*. But contrariwise hee hath by hir ledde vs forth as a flocke of sheepe, and fed vs vpon the pastures of his owne Gosen, giuing vnto vs for warres, peace: for barbarous brutishnesse, humanity and gentlenesse: for grosse ignorance, profound knowledge: for painted superstition, sincere religion: for scarstie, plentie: for vnprovidence, ciuill policie: for iarring discord, vniformity & concord: making vs to dwell in safety vnder hir gracious gouernment as vnder the wings of his Almighty protection.

In these hir blessed yeares hath been seene, the golden daies of hir father Dauid, & the no lesse prosperous then peaceable regiment of Salomon. The

B.3.

earth

*A private mans portion,*

earth hath yeelded hir fruitfulness, the  
sea hir store, the clouds their drops, the  
heavens their orientall beautie, the sun  
his heat, the yeare his increase, the val  
lies couered with corne, the furrowes  
moistened, the woods and gibues crow  
ned with ioy. The mountaines singe  
with mirth, our folds replenished with  
cattell, our sonnes and daughters flou  
rish like the cedars of Libanus, our  
yoong men see visions, and our olde  
men prophesie. Whilst the sworde of  
the destroyer hath smitten the neigh  
bour nations, from the first borne sit  
ting vpon the princes throne: vnto the  
flaue grinding at the handmill, whilst  
the firme landes adiacent haue beene  
ouerflowne by the rage of the seas, our  
Iland haue dwelt in peace, sente hir  
ships into Ophir for gold, and prepa  
red hir Nauie against the enemy. This  
worthy instrument then of Gods good  
nesse, and expresse image of his maie  
stie, haue been and yet is (as erst I said)  
the onlie organ and instrumental cause  
of al this our fore remembred felicity;  
and



*for the health of England.*

and who is also the very breath of our nostrils, the lighte of our eies, and the totall summe of our welfare . If then it pleased God in the seueritie of his iust conceiued displeasure against our sinnes, to call hir from this hir earthlie Monarchie, to raine with him in his heauenlie Hiarchie : what day I pray you might the daie of hir departure be called ? might it not be properlie saide to be a day of iudgment ? a day of dole, of wrath and of vengeance ? It mighte well be so called, for the effects proceeding from it . For if our liues and liuings, and consequentlie all that here content or delight vs, depend vppon hers (as truelie they doo) that pretious life (which I pray God long maintain) giuing place to nature, as once needs it must. For *Death is the way of all fleshe.* Tell mee I praie you, in what predicament were we, where were then our liues, our liuinges, our pleasures and contentments ? where is then our tranquillitie, peace and plentie ? where is the gouernment become, whereby the

B.4.

nobles

*A private mans portion,*

nobles were kept within their compas  
and the cōmons slept in safetie. Where  
is then the feare of maiestracie and the  
regard of our prelacie . Where is bee-  
come the due execution of wholesome  
lawes and statutes and the force of our  
statutes whereby the common-weale  
did flourish like a Palme and spred hir  
branches over the whole bodie of this  
realme . Where is the knowledge of  
mine and thine : and lasteliewhere is  
the due administration of Gods worde  
and sacraments whereby he was glo-  
rified and our consciences comforted:  
are they not all to bee feared (excepte  
God be now merciful then we deseru)  
last the violence of forraine inuasion,  
or the sword of domesticall dissention  
should cut them of, and quite subuert  
them. Wel wantons well, I feare your  
comicall progressions would be then  
changed into tragicall conclusions.  
For my own part so my wish might be  
with Gods good will) I would I might  
not liue to see that daie, though I am  
perswaded not onely my life but ma-  
nic



*for the health of England.*

nie thousands more would be euen determined with that day, that yet notwithstanding (with long desires) expect that daie. But foule befall (as dayly do befall) such wild bores of the forest, that would so faine (if so they durst without danger) spoile this vinyard whiche Gods owne right hand hath planted, confounded bee they and put to shame together with as manie as haue euill wil vnto our peace. But how far these calamities are from our considerations, our perseuerant pride, and peruerse behauiours dayly do manifest which the more God blesseth vs with earthly benedictions, the more freelie we runne into our owne destructions. How true it is, our manifold rebellions against God & his annointed dayly do testifie: Such and so great is mans improuidence, that he is onely carried awaie with the prosperitie of the time present, but y calamities of the time future, he neuer thinketh vpon, vntil their sodaine approche, admitting no tyme for repentance) drowneth the simple  
secure

*A priuate mans potion.*

secure liuer in many seas of miseries:  
euen so were the daies of Noah, & such  
were the wicked ones in those dayes,  
they did wallow in the mire of sin and  
iniquitie, as we doo now: they eat and  
drank and made merrie as we do now,  
they bought and solde, and chopt and  
changed as we do now, they had pro-  
speritie, peacc and plentie, as we haue  
now, they abused and mispended the  
same as wee doo now: they were vn-  
thankfull for those benefites and bles-  
singes as we are now: they prouoked  
God by their licencious liuing: as we  
do now, they were disobedient to hys  
word as we are now: they mocked his  
prophetes, and beleeued not their  
threatnings, as we do now: they hard-  
ned their heartes, to effect their mis-  
deeds as we do now: they liued secure  
and carelesse as we do now, and all  
was husht as it is now: and Gods ven-  
geance came vpon them vnawares, as  
it maie do now. O therfore think vp-  
on these & such like exāples mentio-  
ned in the mirror of trueth, Gods bles-  
sed



*A private mans potion.*

sed booke and true chronicle, and so thinke vpon them, that we may profit by them: that is, to learne by their harmes to auoid the like: for though Gods plagues be long in comming (by reason of his great patience) yet when they come, they come with a witnesse, they come with a terror, they fal with a mighty & insupportable waight, yea with such a waight as on whomsoever they light, they wil grind to powder.

Much more might be here incerted, touching the seueritie of Gods iustice, and our sinfull carelesnesse. But what hope may I conceiue, that my perswasions (beeing a man as corrupt as the corruptest) shoulde preuaile with the wantons of this worlde, when neither the powerfull perswasions, sweet promises, sugred allurementes, nor thundering threatens, which (with an heauely eloquence) are written (by the spirit of truth) in the sacred bible, together with so manie learned and godly treatises, all tending to this purpose now extant cannot preuaile: no not in the least measure,

*A priuate mans potion.*

measure, with this froward generatiō:  
Howe be it though there bee nothing  
more common then bookes of suche  
importance, yet haue I thought it con-  
uenient to publish this brieft, bearing  
my selfe in hand, it shall rather amend  
manie then offend anie: except suche  
as vnto whome Christ himselfe is be-  
come an offence. For suche as I couet  
not to please, so care I not to dis-  
please.

A contemplation full of heauines of  
minde and anguish of spirit it is, to cō-  
sider the hugeness of the iniquitie of  
this present age, the waight whereof  
makes the earth to grone as not being  
able to sustaine so intollerable a bur-  
den. It compelles euerie man regene-  
rate and truely mortified to saie. O  
that my soule had winges like a doue,  
that I might flie awaie from this wic-  
ked and stiffnecked people, and escape  
the vengeance to come, this people of  
uncircumcised hearts and eares, whose  
consciences are seared with hot irons,  
whose God is their bellie, whose glory  
is

Phil, 3, 19,



*for the health of England.*

is their shame, and whose endes are  
damnation. They do as it were oppose  
themselves against the Lord of hostes,  
and with might and maine persecute  
his saintes. They are so fraught with  
pride, lust, enuie, and gaullie bitternes,  
& so full of mischief, & diuelish practi-  
ses, that they offer violence to their  
own soules, in effecting their abhomi-  
nations, and stand at open defiance  
with heauen; the sempiternall seate of  
the highest. Their vineyard is the vin-  
yard of Sodomites, their grape is the  
grape of gall and their clusters of  
grapes are most bitter. Their wine is  
the gall of Dragons, and the poison of  
Cockatrices vncurable. They put their  
trust in thinges of nothing, and doe  
talke vanities, they conceiue labour  
and bring forth iniquitie: they breake  
the egges of serpentes, and weaue the  
webbes of spiders: he that eateth their  
egges dieth the death, and that which  
is hatched thence is a Cockatrice: their  
webs make not cloth to couer them,  
for that their workes are al vnprofita-  
ble

Deu. 32, 32,  
33

Esaie. 59, 4,  
5, 6, 7, 8, 9, 10.  
II

*A priuate manspotion.*

ble, and the work of iniquitie in their handes. Their feete runne to euill, and they make haste to shedde innocent bloud, their thoughtes are wicked thoughtes, desolation and destruction is in their pathes.

The waie of peace they knowe not, & there is none equitie in their goinges, they haue made them crooked pathes: whosoever goeth therein shall not know peace.

Therefore is iudgement farre from vs, neither dooth iustice come neere vnto vs, wee wait for light but loe it is darkenes for brightnesse, but we walke in darkenes.

We grope for the wall like the blind, & we grope as one without eies, we stumble at the noone day as in the twilight, we are in solitarie places as dead men.

We roare all like Beares and mourne like Doves, we looke for equitie but there is none, for health but it is far from vs.

But O sacred Souereigne, and my peereles Princesse, in whom, for whom and by whom wee enioy these blessed benefits of peace and plentie, with infinite others. Let it please thy Royall Maiestie, of thy superabundant clemencie,



*A private mans petition.*

mencie, to take in good woorth these few aduise mentes sent from the senter of a poore subiects heart, that reueren- ceth thee (as it is moste bounden) in greater measure then wordes can pos- sibly expresse. And albeit the rare and admirable discretion, which is alwaies resident in thee (as in the locall place, where it of right ought to be) together with the moste sound aduise of those prudent Senators, whiche are of the councell, can and doe foresee with great circumspection, the imminent dangers insuing thy absence and cut off (with such due regard as wel befee- meth them) all occasions that may pre- iudice thy sacred life, crowne, and dig- nitie: yet o yet giue thy poore subiect leaue (with all humility prostrate vpon my face, I beseeche thee) to mind thee of that, whiche (in respect of earthly welfare is our *summum bonum*: namely, thy safetie whereon dependeth the safetie, liues, and liuinges of so manie thousandes. If then the head cannot perish, but the members must needs come

*A private mans petition.*

come to naught, and that the losse of  
thy dear life, is the catastrophe of ours.  
It stādeth me in hand to the vttermoſt  
of my power, to practise by all possi-  
ble indeuors (though conscience com-  
pell me not) all that might tend to the  
preseruatiō of the same. And therefore  
I beseech your maiestie, in the bowels  
of a dutiful and loyall heart, to restrain  
the accessse to your princely presence,  
of such as may anie waie be suspected  
of disloialtie, be they high or low, or of  
what conditiō soeuer. and althogh my  
request seem vnto your great wisdom  
needleſſe in respect of your owne pro-  
per care, yet haue I some reason to  
minde you of this, for that it is well  
knowne you haue bene heeretofore  
(with your mercifull leaue bee it spo-  
ken) too too affable vnto the bloudthir-  
ſtie, and ouerbold with ſuche as haue  
intended your destruction and ours,  
which although it be a gracious dispo-  
ſition in you: yet to vs your poore sub-  
iects it is no ſmal danger, & although y<sup>e</sup>  
innocēcie of your hart make it void of  
feare



*for the health of England.*

fear and suspition, howbeit in regard  
of our finnes, and Gods iustice, be yet  
the more circumspect.

And albeit (by reason of humaine  
ignorance) you cannot vnderstand  
the thoughtes of their heartes, that in-  
tend mischief, yet with heedfull re-  
gard (the power whiche haue hitherto  
preserued you pulling their masks  
from their faces, and discouering their  
handes) you shall apparantly perceiue  
their trecherous countenances, and  
plainly descrie their butcherly handes  
imbrued with bloud, and all outragi-  
ous villanie. Take heede therefore  
good Queene againe I saie, take heed,  
giue not the vnkowne or suspected  
opportunitie, least the Lorde in the  
heate of his wrathe now iustly kindled  
by reason of our finnes, depriue vs of  
you, to the end he may be auenged on  
vs as on a people vnworthie of so  
praise-worthie a princeesse, and so pay  
vs home with such insuiug plagues &  
calamities as since the calling home of  
our grand ancestors to humane ciuili-

C

tie

*A Private manspotion.*

tie, was neuer seen in our lād. Therefore  
ô sweete comfort of Israel, as muche as  
in you lieth, preuent these miseries if  
not so muche for your owne sake, yet  
for your poore subiectes, and the gos-  
pell sake, that wee may liue in safetie,  
and long inioy this thrice happie tran-  
quilitie.

**A**Nd you Ladies of honour and o-  
thers, that liue vnder hir obey-  
sance, speake honourable, and thinke  
reuerently of hir: for whose sake and  
by whose meanes you are so highlie  
honoured and reuerenced. Backbite  
hir not, no not in your priuie cham-  
bers: for the doore-cheekes of those  
clossets wil blab it abroad, to your per-  
petuall shame and deserued destructi-  
on. Please God and this renowned  
Paragon, by your vnfaigned obedience:  
so shall you preuent these calamities,  
wee shall liue in safetie, and inioy this  
blessed peace and tranquilitie.

**A**Nd you ô (noble Lords of Eng-  
land)



*for the health of England.*

land) let neither the cause of conscience, ambitious desire of honour and soueraigntie, cōceiued vnkindnesse or secret enuie, nor ought besides that may be imagined, falsifie the faith and allegiance you owe to hir māiestie, hir crowne and dignity, but preuent these calamities, in being honorably resolved to die in defence of hir, and your country, containing your selues within the lists of loialtie. So shall wee hir subiectes liue in safetie, and inioy this blessed peace, and matchlesse tranquillitie.

**Y**OU Lordes spirituall vnto whose vigilant regard our soules are committed: see well to your charge, and as your callings are, so let your conuersations be, instruct your flockes as wel by workes as words, Plant sound and sincere doctrine, that it may fructifie and increase knowledge. Abandon slouth and couetousnesse from your houses. In steede whereof entertaine holy exercise and hospitalitie for their

C. 2.

releefe

*A private mans portion,*  
reliefe and comfort that are in aduersi-  
tie. Suffer none (by any meanes) to en-  
ter the ministerie, but such as you shall  
find by the touchstone of trial, to be suf-  
ficient for so high a function, whose  
giftes may euery waie answere the sin-  
ceritie of their calling, and if you maie  
or can expell all those that are alreadie  
entred, whiche either are vngodly or  
vnlearned. Set your affections on  
thinges inuisible (for so it well besee-  
meth you) and not on thinges mortall:  
for so the heathen doo. And for that our  
merciful God manie times conuerteth  
the practises of the wicked, to the pro-  
fit of the godly, and woulde that they  
should make the most of this profit. I-  
magine it pleased him (in his inscruta-  
ble wisdom) as knowing what is most  
behouefull for you, to suffer a pack of  
puritants (falsly so called) to reuile and  
slander you, yea and to put forth li-  
bels against you, therby to awake you,  
and to make you attend the worke of  
your vocation more diligently and  
carefully. Now therefore, let this be to  
you



*for the health of England.*

you an aduantage make your profit heereof, and if you so doo, reioyce and bee glad, for great is your reward in heauen, for so slandered they the Prophetes and Apostles whiche were before you, and practise hencefoorth by preaching and praier to preuent these calamities, that wee and you may liue in safetie, and long inioy this peace and tranquillitie.

**O** Ye graue and learned Iudges of thisland, peruert not the lawes for loue of lucre, let not the glorious glasse of golde, whiche is but painted earth, dazell the eies of your vnderstanding & corrupt the secret corners of your consciences. *For Salomon the prince of prudence speaketh vnto you on this maner. Giue eare yee that rule the multitude, for the rule is giuen you of the Lord, and power by the most high, which will trie your workes and search out your imaginations, because that yee being officers of his people, haue not iudged aright, nor kept the law, nor walked after the will of God,*

*Wild. 6. 3;  
3. 4, 5, 7.*

*C. 3.*

*Horriblie*

*A priuate mans portion.*

*Horrible and sodainly will he appeare vnto you: for an hard iudgement shall they haue which beare rule. For he that is Lord ouer all will spare no person, neither shall he feare anie greatnesse: for hee hath made the small and great, and careth for all alike.*

Take no bribes therfore, neyther by your selues nor by substitutes: for though by that sleight you can auoide a checke of hir maiestie, you cannot escape his curse that raines in eternitie. But measure your sentences by the line of equitie, suppress vice without partialitie, and aduance vertue with all possible industrie. So shall you please God, and preuent ech calamitie. We shal be safe, and liue in peerelesse prosperitie, and long inioy this peace and matchlesse tranquillitie.

**Y**E knights, Squires, and Gentlemen of England, O surcease your ciuill dissentions, whereby the greater number of our shieres are deuided and mightilie disquieted, to the vtter wracke and ruine of manie partakers,  
and



*for the health of England.*

and whereby also the most Honorable industrious, and worthie Lord Chancellor with others in authoritie (that else shoulde otherwise bee occupied) spend most of their time in appeasing of discords and making of concordes. Surcease I say, these vncharitable contentions, embrace each others loue & friendship, ofreconciled foes become vnfained friends and in amities band. Knit all your powers together, to repell and subdue the power and pride of the common enimies of vs all. So shall you by your charitable dispositions each to other, and by your knightlie prowesse and manlie resolution, ech for other and each with other, preuent their purpose, that would procure this calamitie. So shall wee liue in peace and safetie, and long enioy this prosperous tranquillitie.

**Y**OU Landlordes of this lande, improve not your rents nor inhance your fines, but affoord your poore Tenants (that alwaies rests at your disposition)

C.4.

*A private mans portion,*

fiction) a liuers bargaine: intreat them as neighbours, and not as villaines, extend not your power to oppresse them by might, but stretch out your handes to defend their right, that they maye heereby be enabled to paie your rent, maintaine their families and answere hir Maiesty such taxes and impositiōs as shall be laid vpon them, for the defence and preservation of our safetie, that we may enioye this happie tranquillitie.

**Y**E Councillors and learned in the lawes of this land, be ye more industrious in dispatch of your poore clients causes, vse no procrastination painefull to them, though gainefull to you. If neither lawe nor conscience fauor their case (as many suche Cases shal come to your handlings and most commonlie prosecuted by the wealthy worldlings) O then flatter them not in their peruerse proceedings, but aduise them to cease their sutes and misdoings, yet for that many causes are so honest



*for the health of England.*

nest and lawdable in appearance at the first, (though in truth they are nothing lesse) and therefore you cannot discerne the right from wrong, vntill by due course of law it be discussed. O yet when you shall perceiue (by examination of euery circumstance in particular) that you haue the weaker side, by reason of the weakenes and insufficiencie of the cause, ô then: euen then I say, aduance not the glorie of your wits in the maintenance of falshoode and dishonest actions. Thinke it not a discredit to giue place to truth, but rather a fowle impietie to oppose you against hir: wander not in the wilderness of sophisticall forceries, nor decke your speech with flowers of eloquence (compassed about with presumptions and shewes of probabilities) to inchant the iudge with such magicall trumperies. And although hereby your profit shall be somewhat lessened, yet your praise amongst good men shall bee greatly augmented. So shall ye please God who will preuent these calamities

*A Private mans potion.*

ties, and euery man posses his own in safety, to inioy this moste ioyefull and gladsome tranquillity.

**Y**OU Marchants, trades-men, and Citizens of London (for to you especially I direct my speech) ô carrie a conscience to speake the truth, much more to sweare the truth (though your oth ought to be but yea, yea, and naie, naie.) Make not fraud your broker to vtter your wares: but when true meaning cheapeneth them, let plaine dealing price them at a reasonable rate, & for a computent gaine. Imploie not your heapes of coine to vsurie, no although it bee (as your fleshely reason iudgeth) for meane profit, and such as our statutes tollerath: yet know the statutes of God, doo vtterlie disanull the ninth parte of a farthing to bee so taken, and pronounceth them accursed, that setteth out their money for such considerations. But lende thy money to thy needie brother freely, & relecue his wants with thy necessaries and



*for the health of England.*

and God will repay it thee againe , in his high Exchequer of heauen . Nor vtter your wares and commodities to yong gentlemen (vpon statute Marchant assurance) for double and treble vallue ; whose forwardnes many times to run into your debt and danger , to maintaine their prodigalitie and inordinate expences, is the cause of the ruine and vtter extirpation of them and their houses : & yet you think it iustifiable before god & man to make y<sup>e</sup> most of your wares in what sort soeuer. O deceiue not yourselues by practizing to deceiue him that neither canne deceiue , nor bee deceiued, your thoughts are knowne vnto him, much more your deedes. In a word, G O D herewith is greiuouſlie offended, poor gentlemen and others greatly impoverished, and these calamities violentlie hastened . Therefore , if not for shame and conscience sake , yet for feare of Gods vengeance, forsake this manquelling mischeef, think not that well gained, that is euill gotten ; and  
though

*A priuate mans potion.*

thogh you could be content to offend  
your Prince and oppresse hir people  
for your priuate profit, yet greeue not  
God for any earthly benefit. Be sorie  
for what is past, and make amends by  
restitution. So shall they not need to  
feare executions, but inioye this tran-  
quility without molestation.

**Y**E Angel-like youths of England,  
in whose beautifull formes the  
wonderful workmanship together with  
the vnspeakeable glorie of the creator  
shineth: oh seeing he hath so richelie  
adorned you with the ornamentes of  
nature, doe nothing vndeacent or ill  
beseeming your comlines. But alas, it  
is to true (the more it is to be lamēted)  
that what God hath formed, you haue  
by your brutish behauiors and reckles  
insolence deformed, for what vngrati-  
ousnes is resident on earth, vnto which  
you are not inclined: yea and vnto  
what lewdnes maye the sons of Adam  
be inclined, but you in the fullest mea-  
sure and highest degree are therto ad-  
dicted,



*for the health of England.*

dicted, bearing your selues on hande with a vaine perswasion, that all your faults are taken and imputed perfecti-  
ons, & al your bad properties are este-  
med as good qualities, if so they be (as  
I nothing doubt but so they are) it is  
with those whose faults are as great as  
your follies, whose affections are full  
fraught with all imperfections, and  
whose lusts are as lewd as your liues.  
And though thorough the corruption  
of this age, things that are not, are cal-  
led and reputed as if they were, for ech  
proud man termed a proper man: ech  
murderous manqueller, a couragious  
cauilere: and each blasphemous swea-  
rer, a man of good demeanure: yet shal  
these trim titles falslie giuen nothinge  
auaile in the day of visitation, the na-  
ked truth of things, & not the painted  
shew of thinges shall then be in high-  
est regard.

My hearte (as being plunged in the  
deapth of dole) is ouerwhelmed with  
waues of woe, yea and my soule is sore  
vexed and vnquiet within mee, when

*A private mans petition.*

I consider amongst the multitude of euill customes, wherewith this vngacious age is polluted, the impious, odious and moste damnable custome of swearing, the wrong whereof the Sauiour of the world sustaines, in requital of his vnutterable good wil towards vnkind mankind; and art thou ô sacred sauiour, thus iniuriously delt withall in recompence of all the iniuries suffered in thy pretious passion? Naie haue I, wretche that I am, that presumeth nowe to reprehend others with suche monstrous impietie, so acquitted thy great kindnesse, than which none can bee greater: for greater loue can no man shew, than to suffer death, yea a moste odious, bitter, and reprochfull death to testifie his loue? then ô my soule, my ouersinfull soule, by whome (during the good pleasure of him thou so offendest) my bodie hath his motion and being, crucifie thy selfe with anguisher and sorrowe, and seeing thy power hath such dominio in my wretched truncke, expresse thy sorrow by  
sending



*for the health of England.*

sending to mine eies a fountaine of teares : wherewith I may wash awaie (in some measure) thy lothsome filthinesse, if thou doo it not, the verie Steele & adamant, yea and stones of hardest temper shall rise against thee in iudgement. For had they reason they neyther would or could refraine frō teares, yea and that in great aboundance, to behold thy wilfull and outrageous insolence.

O Gentlemen and louing countrymen what furie so inchanteth me, and you, that we make no conscience of so great a sinne, that so greatly greeueth the holieghost : for though before I haue (in the vexation of my soule) reprehended in sorte the enormities of our time, yet no one before touched, in extremitie of euill, is to this iniquitie comparable. For herewith the king of glorie is eftsoones tormented and crucified in heauen, as before he was by the cruell Iewes on earth, that heart, whiche before *Longions* speare wounded, is hereby again, violently rented.

The

*A private mans portion.*

The pretious blood, wherewith miserable man was (from the misery wherunto he was fallen) redeemed is thorough our wilfulnesse in this respect, rigorously effused, the woundes pearfed againe, the face buffeted againe, the body scourged againe, the head pricked againe : and in disdainning the rebuke of the godly whiche in the zeale of his soule, for this sinne of sinnes hee giueth, we spit on him againe and contemteously mock & deride him againe. How commeth it to passe the deuill so preuaileth, that for euerie trifling occasion: we vomite vp such execrable othes against the harmlesse and innocent lambe of God, in whose precious blood and holie woundes the sinnes of the whole world are couered from the wrath of his father, alas how happeneth it that that blessed bodie, whiche in the heauinesse and dolour of his spirit, sweate the most vnkinde sweate of blood and water for our health, is so vnkindly dealt withal by vs, we are (to our shame I speake it) wee are more  
cruell



*for the health of England.*

cruell then the Iewes against the Lord of glorie . For they crucified him but once, but wee euerie daie, (yea euerie houre of the daie) crucifie him againe and againe : hee sitteth at the right hand of his father, making intercession for vs in heauen : wee like vnnaturall paracydes teare and pull in peeces his blessed members on earth, yea and martir him in more despitefull maner then the vnbelceuing Iewes . Hee bleffeth while we banne, hee prayeth for vs earnestly while wee sweare, and dishonour him contemptiously : and finally wee requite al his sufferings with scoffings, his merites with mockes, his torments with tauntes, his loue with hate, and his humilitie with pride and all impietie, and in a word, his holie and vertuous liuing, with wilfull and horrible swearing : ô cruell tormentors, ô vnkind and pitiless tyrants: how can we hope to haue the benefit of his death, that as much as in vs lieth, daily put him to death ? but farre is it from vs to

D

hurr

*A Private manspotion.*

hurt one heare of his head, sauing that he is greeued to beholde our vngratiousnes, and much displeased with our vnthankfulnesse. We are forbidden in his gospel, to sweare by ought that god made, yea by the least heare of our hed, bicause (for so it yeeldeth y<sup>e</sup> reasō) we can make neither of them white or blacke, but what is forbidden vs that most willinglie we dō.

The instruments, yea the curssed instruments, wherewith satan prouoketh vs to offer suche violence againste our Christ, Is cards and dice, which thogh for recreation they may in decent sort be vsed, yet a wiseman was of opinion that no wise man oughte to vse them, were it for ought or naught, bicause they are the verie elements and firste beginners of this blasphemie. For when the games will not frame in sort as we desire: and if the plaie that is offered vs, be not as square as the die, but through the one and the other we are without further triall of lawe, dispossessed of our proper right, then dō we curse



*for the health of England.*

curse and ban, sweare and stare, yea with varietie of othes (which are thundered forth with all asperitie) we blaspheme the blessed bodie and pretious bloud of our deare Sauour, reputinge it but a sport or at least a pettie offense so to doo: and he that can moste terribly teare him, we haue in highest estimation, and without he can so doo, he is too too simple to be a gamester, naie if such a one loose (as commonly those that pertaines to Goddes election seldom winne, bicause by their losses he would weane them from it) it will be said he looseth for want of swearing, & with such words of contempt be openlie derided: As once I heard y<sup>e</sup> a gentleman in name though (otherwise in condition) the dice bereauing him of more money then stood with his patience to lose) should burst forth into a maruellous great outrage of swearing and impatiencie, amongst the reste of whose blasphemous othes, hee sware some fearful & vnacustomed oth which greatlie offended the eares of a kinsma

D.2,

of

*A private mans potion,*

of his, that reprocued him in this manner: O cosin (saith he) what madnesse moueth thee so to blaspheme thy god, beyonde the measure of all that euer yet blasphemed him; be sorie for thy fault, & God forgieue thee: vnto which he replied, let him neuer forgieue mee, for I sware it willinglie. I wondered greatlie at his replie, but I woondered more, y God in his iust & seuerie iudgement against sinne, (especiallie of so odious a nature) did not open the bowels of the earth to swallowe him vp quicke as he did Chore, Dathan, and Abiron. But wonderfull yea and vnspeakeable is the greatnes of thy mercie and long suffering O Lord, which doest permit vile duste and ashes to abuse thy sacred Godhead and almightie Maiestie: how vnsearchable is the depth of thy patience, that canst endure so to be prouoked, and howe vnspeakeable is the brutish boldnesse of mans hart, that dare presume so to prouoke thee. But O miserable man, thinkest thou that for bicause God prolongeth



*for the health of England.*

geth his punishments (as earst I saide) thou shalt escape vnpunished? or thinkest thou that for bicause his lightning and feareful thunderbolts lighteth vpon trees, hearbs, stones, & other sencelesse creatures, which might more deseruedlie lighte vpon thee, that thou shalt auoid his finall iudgement? O no, it stands not with Gods iustice (if thou preuent it not by repentance) so to acquit thee. Excuse these faultes how thou canst, they are vtterly inexcuseable, wilt thou answer it as thou art wont? and saye it is good to haue the name of the Lord alwaies in mind and the blood of Christ still in remembrance, or when thy brother charitably rebuketh thee for swearing by him wilt thou replie (as often thou doest) what hast thou to doo with the man or the matter, I sweare by no friende of thine? if so thou wilt, thy will be doon; but heereof I can assure thee, that that wilfull will of thine, which is so repugnant to Gods holie will, will in conclusion procure thy damnation. It is

D.3.

good

*A private mans portion.*

good indeed to haue the name of the Lord alwaies in mind (as thou saiest) and the blessed bloud of Christ euer in remembrance as thou alleagest, but it is not good to haue it in so euill a manner; naie farre better it were, that thou neuer name him or thinke vpon him, than so to name him or remember him.

But remember thou the feareful example of Senacherib kinge of Ashur, mentioned in the xviii. and xix, chapters of the second booke of Kings, who for that he blasphemed the God of Israel, and with an hie hand & outstretched arme opposed himselfe against him and against his seruant Hezekiah, king of Iuda, was first bereft of an hundred foure score and fife thousand soldiers of his campe, by the visitation of an angell, at what time hee besieged Hezekiah and his cittie Ierusalem, and after murdered by Adramelech and Sharezer his owne sonnes, as hee was in the temple worshipping Nisroch his god. The great Antiochus, in like  
fort



*for the health of England.*

sort, breathing out blasphemie in the pride of his heart against the Lord of hosts, was smitten with an incureable and inuincible plague, for euen with the fault, a remediless and peerelesse paine of the bowels, and sore tormētts of the inward parts came vpon him, & was throwne from his chariot in the swift course thereof in such sort, that all the members of his bodie were sore brused with the fall; whereof it followed that wormes came out of the bodie of this wicked blasphemer in great aboundance, and whilest hee was yet liuing, his fleshe fell from the bones, with paine and tormente, and all his armie was greiuously annoied with his smell: so that no man, nay he himselfe could not abide his owne stinke, that a little before thought he mighte reach to the starres of heauen, command the floods of the sea, and weigh the high Mountaines in a ballance, so proud was hee, beyonde the common condition of man. Thus the blasphemer died a most miserable deathe in a

D.4.

strange

*A private mans potion,*  
strange cuntry amongst the mount-  
taines.

Nicanor, for his presumptuous blasphemie against the God of Israell was likewise in the battel which he fought against the Iewes (after fīue & thirtie thousand of his hoast were slaughtred) slaine himselfe, his hed, hand, & shoul-  
der strooke off, and his blasphemous  
toong cut out, and deuīded in small  
peeeces and giuen to the fowles of the  
aire, as a iust recompence of his out-  
ragious madnesse.

These with many thousandes more,  
wherof written verities maketh men-  
haue beene euen in this life plagued  
with strange torments & vnacpected  
deathes for their great wickednes in  
this behalfe, it haue brought the ven-  
geance and iuste wrath of God vppon  
whole countries and nations: and for  
that no lawes are made to suppres and  
punish this offence on earth, God him-  
selfe will punishe it with vengeance  
from heauen.

But O dcere father I beseech thee,  
in



*for the health of England.*

in the aboundance of that great mercie, which thou (the almightie creator of heauen and earth) extendest toward vs the banished brats of Eue, at what time thou sentest into the worlde, the liuely image of thy owne substance, euen thy word of promise, thy deere & only Sonne Christ Iesus, that hee by pouertie, humilitie, meekenes & charitie, by buffers, whippinges and torments, and finallie by the most cruell and shameful death of the crosse, shuld redeeme and ransome vnrighteous mankind, being in captiuitie (fast bound with the chaines of sinne) vnder the great prince of darkenesse & of death, that it would please thee in the greatnesse of that mercy and goodnesse of thine, to spare this Realme of England from the punishmēt, which we (through our wilfull periuries and odious blasphemies) worthilie deserue, and as it were with strong hand pull vppon vs: Spare vs good Lord, spare the English nation, and especiallie the supreame head and gracious gouernesse thereof.

Pardon

*A Private mans prayer.*

Pardon our finnes, and deferre thy vengeance, till thy wrathe be ouerpasse, and our penitencie purchase thy pardon. Consider o almightie monarche of the celestially world, how prone all mankinde is to sinne, by natural corruption, engrafted in their fleshe by Adams disobedience, therefore & for the innocencie of thy son Iesus (which by firme faith is ours) grant vs grace leisure and respite, to arise out of the cradle of securitie, in which we are by finnes delectation rocked asleepe. Let thy great mercy exceed thy his iustice to vs wards, and lette thy holy Spirit (which we beseech thee powre on vs abundantly) so preuaile with vs, that henceforth wee refraine our tongues from blasphemous swearing, & our lips from leasing, that we may speake of thee reuerently as becometh christians, & thinke of thee religiouslie as becometh thy seruants. So shall it come to passe that liuing (as we ought) vertuously, we shall possesse this peacefull plentie & long inioy this peerles tranquility.

Ye



*for the health of England.*

**Y**E contentious wranglers, & restlesse busibodies, whiche vnder the shewe of simplicitie harboureth hypocritical dissimulation, and vnder pretence of plainnesse doe shroud much peruersenesse, prosecuting lawe for eche lawlesse occasion, deuising driftes, to deceiue eche other by guile and falshood, bending the powers of your wealth and wittes, to effect your contentious cauillatiōs, regarding neither the dutie of christian loue & charitie, the admonitions of holy writ, nor the comfort of neighbourly societie, but with inward delight, and outward cheerefull semblance, pursue your wilfull purposes, with such earnest desire of ech others downfall, that vntill your purses haue cast vp all their pence, no composition nor agreement will be had: and when beggerie hath attached you by writ of want, then vntimely repentance strikes the stroke of agreement. Meane while the lawyers laughes, when you haue cause to weepe, they smile to see you sadde,  
the

*A private mans potion.*

they solace themselves in your sorow:  
whose peeuishnesse haue occasioned  
your owne impouerishments, whose  
coyne haue caused their credite, and  
whose wealthe haue supplied their  
wants, yet to prevent y<sup>e</sup> sentēce of law,  
you thinke your selues happie if they  
discouer ought y<sup>e</sup> may procure delaie,  
whicha shallow studēt may easily doo,  
for though y<sup>e</sup> lawes in themselves be per-  
fect, yet hee that will bee contentious  
(hauing the golden engine, which is of  
force to wrest them awrie) may finde  
starting holes a number: for the galls  
of the laws are as bitter as wormwood,  
whiche to my paine I haue too lately  
prooued: for which (as for my greatest  
cause of grieve) al the Rubarbe in *A-*  
*lexandria*, will scarce purge my melan-  
cholie.

And therefore my good and louing  
countriman, attende that I shall (in  
a word) vnfold vnto thee. I speake by  
costly experience, to the end thou  
maiest eschue the like experimentes.  
Our Lawyers for the moste part will  
more



*for the health of England.*

more regard thy money then the matter, for after hee hath once set downe the circumstance of thy cause in his baneful booke of *Mementos* and therein entered thy name: take this of me as long as there it remaineth, thou shalt neuer thrive, till either neighbourlie concord crosse thee out, or beggerie blot thee out: for though the lawes ought to bee free for all the Queenes naturall subiects, yet neither sergiant, chancellor, or attorneie will vnderstand the cause without thy coine: for his case is best, that is best vnderlaid with wealth and worship, for though it be darke, the glittering shine of gold can illustrate the same, yea and though it be bad, yet if that soueraigne mettall be therto applied, it wil mend it much, and couer the defectes: for doubtlesse y<sup>e</sup> lawyers pleadings are most effectual, and his proceedings most iudicial, when he findes the giftes to be moste liberall: then wil they with their painted eloquence, and rethoricall words of slender substance, put such a glorious glosse

*A private mans potion.*

glosse vpon thy matter, that the darke shall seeme light, and the wrong right.

Heereof I aduise thee, that thou beware and be warnd by mee and other poore men that too late haue experienced the same, let it not grieue thee to loose a pennie, to spare a pound. Oppresse not eche other by rigor of lawe, and bee not auenged on euerie wrong, remembering that prouerbe which saith: *He that will be auenged on euerie wrath, the longer hee liues the lesse he hath.* Consume not thy goodes in suche vnhappinesse, expell those cotentious affections which wasteth thy substaunce, so shall the same be multiplied abundantly, thou shalt haue Gods blessing, if thou liue in charitie, and haue a good report of all men generallie, and long enjoy this peace and happie tranquillitie.

**Y**Ou English Romanistes, you that plaie inordinately before the golden calfe, of your own inuentions, and  
commit



*for the health of England.*

commit spiritual fornication with the great whore, who (like hir selfe) incenseth you to seeke, by sundrie practises, the ruine and subuersion of our gracious Queene, hir state and kingdome, ô seeing she hath dealt so mercifully with you (as had you not first attempted violence against hir sacred person) you might haue inioyed your liuinges and liberties, both of bodies and consciences. Surcease your treacheries & touch not the Lordes annointed, for Christ Iesus will suffer no violence, (as we to our great comfort haue seen and perceiued) to bee done vnto his deare spowse our Queene and gouernesse, but will manifest your conspiracies be they neuer so secret to your confusion and ignomies. But if God, for our deserved plague, shoulde suffer you to preuaile in your tyrannicall attempts, ô what are your hopes? or what shuld you gaine thereby. Thinke you not to participate with vs the insuing calamities? O yes no doubt, for those that makes no conscience to set you on worke

*A priuate mans portion.*

worke, to effect so damnable a villany will make no conscience to depriue you of liues and liuing for their owne commoditie. And therefore moſte lamentable it is to ſee, howe ſowly you are bewitched and miſled, by the inſtigations and hand leadinges of ſuch vnholie holie ones, who ſeeke to plant religion with the ſword (vtterly forbidden by God) and to moyſten the ſame with the bloud of his deare ſaintes. O caſt your eies vpon the miſerable plight of your natiue countrie, that haue nourished, fed, and brought you vp, if your treaſons ſhould (but I hope neuer ſhal) take effect: what hauockes, what ſpoiles what ruines, what rapes, what mercileſſe maſſacres, what conſuming with fire, what cities laid waſte, what townes ouerthrowne, what famine in our coaſts, what miſerie in our ſtreetes, what lamentations on our walles, and finallie what calamitie is there on earth, that ſhall not in England then plentifully abound? Can you that ſeeme ſo holie, profeſſing Chriſt

as



*For the health of England.*

as we doo (though not as wee doo) for  
common humanitie sake, (if not for  
our sakes whome you hold heretickes,  
endure so ruthfull sight, or brooke such  
barbarous crueltie. If so you can, then  
dare I auouch there remaines in you,  
neither feare of God, saint, or deuill.  
But I know (as farre forth as man may  
know) some of you are better disposed  
thogh too many of you be traiterously  
minded, which better sorte, I beseech  
God, as in duetie and charitie I am  
bounde, in his good time to inligh-  
ten with his trueth, that the mist of er-  
ror and ignorance, beeing taken from  
their eies, they may behold the bright  
sunne-shine of his sonnes glorious  
gospel, that we with them, and they  
with vs may, in vnitie of faith, pray for  
the peace of Ierusalem, all the daies of  
our liues: so shal God be pleased with  
vs & preserue vs from such calamities,  
that wee may liue in safetie, and inioy  
this peerelesse tranquillitie.

**A**Nd lastly let vs protestantes bee  
thankfull to God, for that it hath  
E pleased

*A Private manspotion.*

Phil. 19. 10.

1. Pet. 2. 12.

pleased him in his vnrecountable largesse and good will towards vs, by meanes of *Elizabeth* our Queene, his deare daughter, to prosper the passage of his sonnes sacred Gospell, and let ech of vs in our seuerall degrees, and callinges walke worthie of so blessed a benefit than which none can be more blessed, let vs expresse our faith as wel by deede as words (because our good works setteth forth the glorie of God) that by our vertuous conuersations, and charitable inclinations, wee may stop the mouthes of Christes enemies and ours, and by our good example of liuing, they may be allured to embrace the faith of Christ, not in varietie of kinde, but in vnitie and concord, that loue and charitie may hold vs all together in band of peace, that the churche militant may florish, and the churche triumphant reioyce, that soueraigne *Elizabeth* may ioy in our obedience, and we reioice in hir gracious gouernment, that the cloudie pillar go not from vs by daie, nor the fierie flame by



*for the health of England.*

by night, that a sweete hermonie may be heard amongst vs, and disonnancte be vtterly banished from vs. That loue may inflame our heartes with desire of eche others good, and enuie excluded that would ech others harme. That the lion may be reconciled with the lamb, and the wild asse pastured with the filie kid. That the poole of grace maie flow ouer this realme, and the flames of our enemies furies bee quite extinguished. That the abomination of desolation may be remooued from the holie temple, and the sonne of man exalted in his owne kingdome. That Babilon may put on Sion, and Egypt become our owne. That of wild oliues we may become y true garden plants of Miscreantes, Christians, of Ismael, Israel, of heathenish Idolaters and Antichristian Romanistes, Euangelicall & sincere worshippers of God in spirit and veritie. That hee may blesse our Queene with a long and prosperous raigne for our sakes, and wee hir subiectes with peace and plentie, for hir  
E.2.                      sake.

*A private mans portion,*  
fake. That our soules may be fed with  
the heavenly Manna, and our bodies  
with the fatnesse of earthly aboun-  
dance. That neither cost bee spared,  
time ouerpasse, paines taking omit-  
ted, nor occasion neglected, to winne  
that is withholden, to bring home that  
is straied, to finde that is lost, to re-  
paire that is decaied, to refreshe that is  
wearièd, to heale that is wounded and  
to restore that is ruined. That we here-  
by may preuent these calamities, liue  
without feare of treason or treaherie,  
and long enioy this thrice happy tran-  
quilitie.

O that it would please God to honor  
me so much, as to giue power to the  
perswasions in this booke contained,  
to touch the heart but euen of any one  
whose conuersion might bee wished,  
and whose amendment might ensue,  
I should then thinke the hower of my  
birth as happie as my selfe, whose hap-  
pinesse herein cannot be expressed. O  
that I had (to this end alone) the toong  
of an angell, that my words might bee  
powerfull,



*for the health of England.*

powerful, to bring them to knowledg,  
that their great zeale might inuiolably  
be coupled therewith. O that I had  
the spirite of God in as great measure  
as had blessed Paule, that my exhorta-  
tions might pearce their breasts and  
altar their minds to this resolution. So  
should my soule be rauished with ioy,  
and all my vaines replenished with vn  
speakeable consolation. But forso-  
much as I am vnlearned, my wordes (I  
know) shall bee contemned, and for  
my presumption I shal be condemned  
and for that I am yong, I am the more  
vnfit to aduise the olde. And for that  
I am my selfe, beyond all measure sin-  
full, I doubt my perswasions will bee  
the lesse powerful, bicause I haue here  
tofore shaken handes with *vanitie*, I  
shall be deemed most vnmeet to deale  
with *Diuinitie*. But bee it as pleaseth  
God, who knoweth the care I haue of  
my Soueraignes safetie, the zeale I  
owe to my natiue countrie, the desire  
I haue of my brethrens conformitie,  
hath caused me to publishe this lyttle

E. 3.

treatie.

*A private mans potion.*

treatie . Whiche although it bee not  
fraught with the entising wordes of  
mannes fleshlie wisedome, yet is it re-  
pleat with plaine perswasions, tending  
to good purpose. The argument wher  
of (being for reformation) then which  
nothing is more common, yet nothing  
more needfull (*Quia mundus totus in ma-  
ligno positus est*) which although I maie  
wish it, yet can I not procure it, but to  
my power I will euer seeke it, though  
I cannot but confes, my selfe do great-  
lie need it.

**Q**Vt by the waie, I deeme it verie  
conuenient to speake (though to  
very small purpose I doubt) of that  
wherin the diuel is so much delighted,  
and wherewithall the worlde at thys  
daie is so greeuousslie infected. Name-  
lie, the impious, deadlie and damna-  
ble sinne of pride and vaine-glorie,  
which is the root of all vnrighteousnes,  
and the verie keye that openeth the  
gate which leadeth to eternall destruc-  
tion: the least iot of whose venom if it  
once but touch the hart (except the pre-  
tious



*for the health of England.*

tious oile of Gods grace bee thereon speedilie powred ) it will neuer cease swelling, till both bodie and soule bee brought to confusion . Howbeit the noblest harts are herewith bewitched, and with the poison thereof, euen as it were suffocated, pride is the confounder of meekenes and vertue, it subdueth the soules and bodies of manye, that otherwise are noblie minded, and causeth them many times to doo that, whereof ensueth their downefall and destruction. *For true is the prouerbe proue it who shall, that at first or at last Pride will haue a fall.* The first offender in a sinne of this kind as the scriptures testifieth, was Lucifer; which not being contented with the glorie of the highest heauens, and the societie of Archangels, Cherubins and Seraphins, woulde yet presume to make himselfe equall with God his creator : for which his pride and ambition (as being well worthie) hee was throwne headlonge from the height of heauen, to the depth of the bottomlesse pit of hell, where now he

*A private mans portion,*

is damned perpetuallic, there to abide and endure the violent paines whiche God hath ordained for him and his damnable associates ; and he that before shined in heauen as bright as the sunne in his highest beautie, is now through pride, transformed to a seend yea and that a most vglie and fearefull seend ; whose horrible shape no mortall man can abide to looke vpon. Let a man haue wisdom, beauty, strength vertue, knowledge, honor and riches, and he shall vtterly obscure & eclipse the glorie of them all, by vaine glorious pride and statelinesse of mind. But this sinne generally hath more domination in women then men, whiche plainlie appeareth by their high looks, sumptuous ornaments, and fantastical attire, that it may truely be said, pride hath so infected them, that they be euen sicke of the fashions ; whence it commeth that men are allured to lust that else might liue chaste, the blazing beauty of women brightned by arte, so dazell the eies of their mindes and bodies,



*for the healeth of England.*

dies, that they are therevnto subdued  
and vnto wanton desires captiuated.  
As Holofernes y<sup>e</sup> proud Assirian, with  
the comelic shape and beautie of faire  
(yet chaste) Iudith, by whose feeble  
hands (God so preordaining) his hate-  
full head was deuided from his shoul-  
ders, so greatly was he ouercome with  
hir beautie.

Cruell Iezabell (that Diuell incar-  
nate) which through pride painted hir  
face, thereby to allure and betray Iehu  
with hir fairenesse (although it nothing  
auailed hir for God procured Iehu to  
abhorre hir) was for hir pride and ty-  
ranny, by Gods iust iudgment, thrown  
downe from an high window & dogs  
did deuoure hir, as he before had pro-  
mised.

Had not Bersabe in bathinge hir  
selfe negligentlie discouered hir beau-  
tie, Dauid had not comitted the foule  
offenses of murther and adulterie, and  
consequentlie Israell had not bin pla-  
gued with such calamitie.

Therefore gaze not ouer greedilie  
vpon

*A private mans portion.*

vpon the fraile beautie of a woman,  
least thine hart be intangled therewith,  
and so thou become a slaue vnto sin, &  
thy soule a subiecte vnto Satan, their  
shewes are but shadowes of a vaine  
substance, the rewarde of whose pride  
is eternall paine.

Pride is a sinne of sinnes, fro whence  
(as branches from the tree) al and eue-  
ry sinne proceedeth : it troubled the  
angels of heauen, yea and Christs deer  
saints and holy disciples on earth. It  
offendeth the maiestie of God, and  
plungeth man in maine seas of sinne  
and waues of wickednesse. Happie is  
the man or woman, whom this vnthrif-  
ty vice of pride and vaine glorie, hath  
not bewitched : & happie is he, whom  
titles of preheminance hath not ledde  
captiue to so odious a sinne, & earth-  
ly pompe that procureth pride is vn-  
stable and subiect to sudden alteratiō,  
for when it is at the highest, it wil sud-  
denly discend, as it fared with y<sup>e</sup> proud  
Babylonians, at what time they pur-  
posed to raise their tower to the toppe  
of



*for the healsh of England.*

of heauen, that so they might preuent the purpose of the highest, who seeing their pride and ambition, brought vp on them such confusiō, that the whole world to this daie participateth thereof.

O pride! thou damnable and infernall furie, bred in the deepest bottome of the lowest hell, fie on thy frailetie; that hast destroied so many kings and mighty potentates with thy poison, for wheresoeuer thou goest shame insueth. By thee is Lucifer damned in hell, and perpetuallie excluded from the presence of God. By thee al mankind endureth miserie, for that thou prouokedst Adam to desire the knowledge of good and euill; and so consequentlie to disobay the commandement of his creator, for which hee and all we his vnhappy offspring are accursed, and (without faith in Christ) for euer damned.

By thee, Nabuchadnezer was transformed from his former fashion, vnto the shape of a brute beast.

By

*A private mans potion.*

By thee Agar aduanſing hir ſelfe, for that ſhe had conceiued, & cōtemning hir lady and miſtreſſe, was ſharpelie puniſhed as ſhe well deſerued.

By thee Moab, Holofernes, Hamon Nicanor, Pharao, Balthazar, Antiochus, Herod & many 'thouſands more mentioned in the old and new Teſtaments, were brought to ſhame & vtter conſuſion.

Thou bereaueſt men of their wiſdomes, and women of their wittes, as nowe (to the great grieve of the godly) is daily experienced, for this part of the world, where Chriſt is and ought to be profeſſed, ſeemeth rather to be the local place of hel, then a ſtate of chriſtianitie, ſo great is the ſuperfluitie vſed in apparrell, and ſo monſtrous are the faſhions wherwith both men and women are now commonly attyred: and where before our fathers coueted garments onely to couer their nakedneſſe: now we rather deſire ſuch, wherein our nakedneſſe may be moſt diſcouered.

But



*for the health of England.*

But no more of this, least this treatise bee therefore despised, for hardlie can it come to the hands of any, whose hearts surfet not with this sinne, whose eyes are not blinded with this vanitie, and whose mindes are not addicted to this enormitie. But in a word, to shut vp all: if the tauerne be known by the luy bush, & an Inne by the signe: then verily a minde vnchaste, enclined to wantōnesse, is by no one thing better known then by the outward habit, for they whose garmentes are newfangled and sumptuous: most commonly their mindes are vnstaied and lasciuious. Frame thou thy communication (saith a wise philosopher) according to thy garmentes: but if men and women in these daies should followe his aduise, (beeing apparrelled as they are) they shoulde speake as if they were (as indeede too too manie are) deprived of their wittes, if their speache should be as fanaticall, as their garmentes are fantastickall, hardly should they be vnderstood without an interpretor: for as  
there

*A Private mans petition.*

there is no meane, nor measure in the one, so should there bee no rime nor reason in the other, but God end it or amend it, or els it will neuer be amended, till all be ended. And to returne where (by occasion of this vanitie) I left) Call to minde, gentle Reader, the tyrannicall persecutions, and cruell martyrdomes perpetrated in the bloudie and pitiless raigne of Queene Marie, imagine withall thou seest (as then to the grieve of many thousandes was seene) the tormenting furnace of Nabuchadnezer glowing hote, scorching and consuming the fleshe and bones of Christes deere saintes and blessed martirs. For professing y<sup>e</sup> trueth of his Gospell. Imagine thou hearest and seest (though to thy small edification or profite) the administration of his blessed word and sacramentes in a roong to thee vnknown. Imagine thou seest deuine honour and spirituall adoration performed to stocks and stones, and other sencelesse shadowes, and thou (on paine of death) compelled to per-



*for the health of England.*

performe the like. Imagine yet further thou seest thy Christ robbed and dispoiled of his honour to be geuen vnto saintes and other his creatures, & thou not onely to be in danger of life: but to be excommunicated and held accursed, if thou doo not participate of this blaiphemous impietie, and when thou hast called to thy remembrance these, and thousandes such like extremities, then compare that time of tyrannie, with this sweete time of mercy: and thou wilt bee constrained to say. Blessed be the Lord God of Israel, for he hath visited and redeemed his people, & hath raised vs vp a Queene, by and vnder whose godly and gracious gouernment we may serue him without feare, in true holinesse and righteousness before him all the daies of our life. And therefore let all true Israelites praie for hir, from whome (as from the instrumentall cause) these manifold benefites and irrecompensible blessings, are deuolued to vs. Let vs not not with Isops frogs growe wearye of  
hir

*A private mans portion.*

hir gentlenesse, least loue in requitall of our great ingratitude, send the stork to deuoure vs. No man hath managed the charge of any one priuate household more duly & orderly then (since the beginning of hir reigne) she hath doone this populous kingdome.

Therefore O England, let thy yong men and maides, old men and babes, thy beasts and cattell, thy fish & foule, thy mountaines and hils, thy riuers & welles, thy plants and trees, thy corne and grasse, thy fieldes and meades, thy citties and townes, thy woodes and groues, thy downes and dales, each in their kinds laude and praise the Lord; for giuing vs such a Queene, in and by whom we are so happy; for & thrugh whome we are blessed, and in whom as in a streame of Maiestie and princely magnanimity, all the gifts and graces which God bestoweth vpon the children of men doo swim, and to his praise and hir perpetuall renown (without fault or imperfection) doo superabound. O but some will saie (if so they durst)



*for the health of England.*

durst) Sir you are too too extreame in  
hir commendation : you infringe the  
bounds of trueth, whereby it seemeth  
you aime at hir fauour by the leuell  
of flatterie. Shee is not so endowed  
with giftes and graces as you vainlie  
and most vntruely affirme. Neither is  
she so faultlesse and praiseworthy, as  
you make hir. Indeed, did not hir de-  
serts merite my praises, my flatterie  
were too too palpable, but beeing no  
more then hir proper right, the repeti-  
tion thereof (I know) is vtterly repug-  
nant to hir pleasure, and therefore they  
are deceiued, whiche imagine, that I  
(poore snake and contemptible worm)  
aime at so high a marke, with so grosse  
a shaft.

But for that which first I did attribute  
vnto hir, besides hir zealous forward-  
nesse, in the execution of Gods will,  
and the matter of hir and our soules  
welfare, hir exact knowledge of the  
tongues, hir deepe sight in the sciences,  
hir quicke capacitie, hir swift vnder-  
standing, hir mercie to offenders, hir  
F care

*A private mans potion,*  
care of hir subiectes and hir peaceable  
regiment, doo plainly manifest: All  
whiche and manie other such like, as  
inuincible arguments doo proue mine  
assertion.

To the second, be it graunted, that  
she is not vtterly faultlesse, and there-  
fore not vtterly blamelesse, I replie:  
she is (though a most gracious Queene  
as I said) a mortall creature, framed  
of the same substance that we be, and  
therefore subiect to those passions and  
infirmities that we are. But so was Da-  
uid of whome GOD saide, I haue  
chosen a man according to mine own  
heart, euen Dauid my seruant, yet  
whether he were faultlesse or no, his  
owne wordes doo manifest, when hee  
saide. The woundes in my soule doo  
fester and stincke euen thorough my  
owne faultes, and offences, and a-  
gaine. Turne thy face (O Lord,) awaie  
from my finnes, and blot out all my  
misdeedes, and againe, My finnes are  
more in number than the haire of  
mine head. And againe I acknowledge  
my

Psal, 38. 5,

Psal, 51. 3,



*for the health of England.*

my faultes, and my sinnes are euer before me, and they thrust me down euen as an intollerable burden : but if thou wouldest know wherein he offended, the holy Ghost will resolue thee in the second booke of Samuel, and the 11. chapter. And letting passe all the holy kings and prophets mentioned in the old Testament, y<sup>e</sup> acknowledged their infirmities, and yet God tendered as the apple of his eye: come we to sainct Paul, who although he were no king, yet was he a blessed Apostle, and had the spirit of God in great measure, yet said he of himselfe, as his owne Epistle to the Romans testifieth. *The good that I would doo, that doo I not. But the euil that I hate: that doo I.* If then it appeareth by these and such like vndoubted testimonies, that mankind vnder heauen are sold vnder sin, who can then be so malicious to entwite hir maiesty with that which is proper to all in generall? Neither can she be touched with any blot of infamie, other then that which is incident to the most vprightest liuers. If

Rom, 7, 18,  
19

F. 2.

this

*A Private mans potion.*

this be true (as what man liueth, & findeth not the same so to be.) O then ye priuie whisperers, and secret backbiters whose tooongs are as the stinges of Scorpions full of deadly poyson, cease to sting hir, whom you shal neuer hurt, or haue power to defame, though like vnnaturall paracides, you seeke it with all greedinesse, and as by hir gracious gouernment you breath & haue your being, so acknowledge it, and be not such vngratefull monsters as to render hir euill for good, but requite hir louing kindnes, with thankfulnes, & hir princely beneficence, with all dutifull obedience. Think reuerently of hir, for Gods sake, and in respect of the great perils she still sustaineth for our sakes: for the paines she taketh for our onelie profite, and for the waightie charge, imposed vppon hir, and if (as one wise man saith) the cares that attendeth a crown were duely considered, it is not worth the taking vp if wee found it in the streetes: then what a worthlesse iewel hath she of hir crown, in respect  
of



*for the health of England.*

of hir cares, no one can expresse them,  
saue shee that hath them, and for our  
sakes doo indure them. Therefore ma-  
ligne hir not by worde nor thought,  
But wish hir well, and saie, Good lucke  
haue you (O gracious Queene) with  
your honor, according to the great re-  
nowme, wherewith the king of kings  
hath ennobled you. Peace and prospe-  
ritie, be vnto them that loue you, but  
confusion of face, and horror of con-  
science be vnto al them that hate you.  
For your diuine giftes and graces  
all people doo praise you, and for the  
peace and plentie wee enioy by your  
meanes, wee will euer honour you.  
Wherby you shall highly please God,  
in accomplishing his will, who hath  
by the mouth of his Apostle comman-  
ded all men to praie for kings and  
princes, and all that are in aucthoritie,  
to the end they may liue a godly and  
peaceable life vnder them. According  
to which commandement, let all that  
be truely English fall prostrate before  
Gods mercie seat, with al feruent  
deuotion, and say.







## *The Praier.*



Come downe ô Lord,  
come with thousand  
of thy Saintes, come  
downe I saye, O God  
of Iacob, and blesse  
Israell, yea come and blesse thy  
chosen and deare beloued seruant  
Elizabeth our Queene, whome  
thou hast set vp a mightie prince  
and mother ouer thy people and  
cittie Sion, and made the cheefe  
gouernor among the nations. O  
let Elizabeth liue and not die; ney-  
ther let hir Honour be any thinge  
diminished for our sinnes and of-  
fenses. Heare O Lord the voice  
of hir humble and daieleie praier,  
and lette hir continue a prince of

E.4.

peace

*A praier*

peace and Royall Ruler ouer thy people. Hir handes shall be good inough for hir, if thou helpe hyr still as thou hast doone against hir enimies. Right and light be with thy gracious handmaide, whome thou didst proue with great temptations and trial as thou diddest Ioseph, before thou diddest annoint hir Queene, and whome hitherto thou hast preserued a pure and vndefiled virgine to promote thy glorie, as thou didst thy seruant Dauid. She that in all hir manifold afflictions, hath more esteemed the seruing of thee hir God, than sauing of hir selfe, and loued not hir life so deere as shee loued thy lawe: yea that preferred thine obedience before sacrifice: O let hir our gracious Queene Elizabeth who hath thus doone hir dutie, be plentifully rewarded of thee from heauen with the perpetual crown  
of



*for the Queene.*

of glorie and palme of victorie.

Shee, euen she hath taught Iacob thy iudgements, and Israell thy lawe: She hath put incense before thy face, and the burnt offering vpon thine altar. Shee, euen she O God, hath with Hezechias restored thy sincere religion, and worshippeth thee aright with euerie one that is godly.

Blesse therefore, O Lorde, hir substance and first fruits, & accept the workes of hir handes. Smite through the loines of them that rise vp against hir, & of them that hate hir that they rise not againe. O let the beloued of the lord dwell euer in safetie, yea do thou ô lord, vouchsafe to bee hir vaile and defence all hir life longe, and dwell with hir heere in the church as hir beloued spouse, head and gouernour.

Laie thy left hand, O Lord, vnder

*A prayer*

der hir hed, and let thy right hand  
embrace hir, that shee may finde  
continual comfort in thy presence

O fountaine of the gardens: O  
well of liuing waters: arise ô north  
and come ô south and blow vpon  
thy spouse, which is as a goodly &  
pleasant garden inclosed, and as a  
fountaine sealed vp for thy selfe,  
and water it with the springes of  
Lebanon, that it may grow great,  
and the sweete spices and smell  
thereof may flow out into thy no-  
strils, and thou eate of the pleasant  
fruit in hir.

Kisse hir with the kisses of peace  
and righteousness, and let hir two  
breasts satisfie thee, and bee like  
two yong roes that are twins fee-  
ding vpon the lillies.

Let hir be a sure wall and foun-  
dation, wherevpon thou mayest  
build a golden pallace, and let hir  
breasts be as towres vnassailable,  
that



*for the Queene.*

that she may be meet for thee hir  
spouse to dwell in and be in thyne  
cies, as she that findeth perpetuall  
peace and quietnesse.

O God in whose sighte hir fa-  
thers did walke. Thou O GOD,  
which hast fed hir all hir life long  
vnto this daye, and deliuered hir  
hitherto from many treasons and  
dangers. Blesse hir still even with  
the blessing of Abraham, Isaac, &  
Iacob, and all the patriarches, with  
all the blessings of thy mercies pro-  
mised vnto hir father Dauid.

In hir let Israell also bee blessed:  
in hir let thy graces so plentifulle  
and manifestly appeare, that the  
people may thense take a pattern  
of blessing thee: and teache theyr  
posteritie to blesse and praise thee  
for thy goodnes and mercy, both  
towards hir and them.

For she is to vs thy might, thy  
strength, thy noblenesse of digni-  
tie,

*A praier.*

tie, and the excellencie of power.  
Shee as a Lionesse is laide downe  
and couched safelie, after the spoile  
Who shall stir hir vp? hir enemies  
doo all feare hir: and doo thou stil  
charge the daughters of Ierusalem  
that they stir not vp thy loue, nor  
awake hir by troubling hir quiet-  
nesse and peace, vntill she please.  
O let not the brethren of euill, the  
reuengers of bloud, nor the instru-  
ments of violence and crueltie be  
in hir court and habitation. O let  
not crueltie or falshood come in-  
to hir soule: into their secretes let  
not hir soule come, neyther let hir  
glorie bee ioyned or stained with  
the assemblie or damned crue of  
the wicked.

Cursse them that cursse hir, and  
blesse them that blesse hir: deuide  
them in Iacob and scatter them in  
Israel, which shameleslie in theyr  
rage dare cruelly attempt any tre-  
cheries



*for the Queene.*

cheries or treasons against hir innocent and royall person : yea let them be condingly punished, who soeuer go about to troble the state or ouerthrowe hir kingdome.

The time is now come that the blessings of God shewed vnto her father shall take effecte, and bee stronger in hir than the blessinges of hir elders, vnto the vttermoste endes of the worlde, they shall all be blessings vpon the head of Elizabeth, and on the toppe of the head of hir that is separate from hir birthe, and consecrated from the wombe to dignitie and honor, farre aboue hir fellow virgines and made the annointed of the Lorde, to beare rule and to haue dominion ouer men.

Hir beautie and glorie let it bee like the firste borne bullocke, and hir strength as the vnicorne, with the horn of hir power let hir smite  
the

*A praier*

the people together, euen the  
tenne thousandes of Ephraim,  
and the tenne thousandes of Ma-  
nasses.

Blesse hir going out and com-  
ming in, and prosper her at home  
and abroad, in all hir affaires both  
by land and sea.

Make hir glad ioyefull and wil-  
ling to call thy people vnto thy ho-  
lie hill of Sion, and there in thy  
Church to offer with them toge-  
ther, the offeringes of righteouf-  
nesse, that she and they may sucke  
of the aboundance of the sea, and  
the treasures hid in the earth.

A lions whelp let hir bee, to  
leape from Basan, and make hir  
stronge inough to defend hir selfe  
from Balaaks curse, and againste  
all the treasons of Zimri and Achi-  
tophel.

O satisfie hir with thy fauour,  
and fill hir with thy blessings, let  
hir



*for the Queene.*

hir possesse both the East, West,  
South and North partes of the  
earth.

Blesse hir with people and make  
hir acceptable vnto hir brethren  
and sisters, and to dip hir feete in  
oile.

Hir shooes let them be iron &  
brasse, and hir glorie health, welth  
and strength to continue as long  
as the sunne.

Who is like thee, O GOD of  
Israell, which though thou sit vp-  
on the heauens, and ridest vpon  
the Cherubins, yet art thou our  
helpe and Sauour, whose glory  
is in the clowdes and Celestiall  
places.

The Eternall God bee still her  
refuge, who hath established her  
throne amongst the English na-  
tion, to his owne glorie and their  
vnspeakeable comfort.

Thou hast restored againe, the  
liberty

*A praier*

liberty of our countrie, and the sinceritie of doctrine with peace and tranquillitie. Thine, thine O Lord was the benefit, the meanes, the labour and seruice was hirs, a burthen too heauie, alas, for a womans shoulders, yet easie and tolerable by thy helping hand.

Affisite hir therefore O Lorde, neither respect hir offences, or the deserts of hir parents, or the manifold sinnes of vs her people, but thinke vpon thy wonted compassion, alwaies at hande to thy poore afflicted.

That Israell as euen nowe at this present, may still dwell alone in safetie and the fountaine of Iacob bee plentiful in issue in the land of wheate and wine, and the heauens droppe the deawe of thy blessing plentifully vpon hir and hir country.

Happie and blessed art thou,  
O



*for the Queene.*

O Israell, that hast such a Queene,  
that is so honourable among wo-  
men.

Let not the Scepter depart out  
of hir hand, nor kingdome be di-  
minished: but let this thy moste  
wise lawe-giuer, our meeke Moi-  
ses continue amongst vs with ho-  
nor to iudge the people and ga-  
ther them vnto thee long in reste  
and peace, euen vntill Silo our sa-  
uiour Iesus come, to crowne her  
in his euerlasting kingdome with  
honour and triumph.

Blesse hir still O Lord, and giue  
power vnto thy Queene, that she  
may be strong to keepe the feet of  
thy saints within the walles of thy  
Church, and cause the wicked for  
euer to keepe silence in darkenes:

*Amen, quoth Iohn Davies.*

G.

## *The Authors* submission.



When I considered the variable disposition of the sonnes of vanitie, together with the crosse constructions of the ouerthawart carpers of our time, I had wel neere withdrawne my purpose in publishing this treatie. But when I cald to mind, the causes that made me first take in hand this thankelesse task (which is expressed vpon the forefront thereof) it emboldened mee to prosecute what erst I had intended, and presuming vpon mine innocencie in that whereof I may any way be suspected or malitiousslie misconstrued, I haue (vnder the protection of my prince and countries fauour) published the same, to such end and purpose as in it is mentioned. Howbeit if I haue spoken any thing, vnfitting so vnlearned a clarke or contrarie to the truth & mine own experience (which are the soundest auerments)



*The Authors*

uerments) I humblie submit my selfe,  
and refer my little booke to be reformed  
and corrected (according to the  
rules of perfect pietie) by those of greater  
learning, & more approued iudgement.  
But for that I cheeflie aimed at  
(namelie the securitie of my foueraign  
and the prosperity of my countrie) I  
hope God stirreth vp (by more worthy  
instruments) farre better meanes  
dayly for the continuance therof. This  
shall bee nothing preiudiciall, if it in  
that respect, proue not so behouuefull  
as God grant it may. The church militant,  
wherof I hope I am a fillie member,  
shall not hereby bee impaired, if not  
reedified, the godlye offended if not  
amended, nor the il disposed made  
worse if not bettered For mine owne  
part, if the least iot of any good y may  
be imagined, proceed from my small  
paines heerein taken, to the Church  
aforesaid or to the least member thereof  
I shall thinke my selfe, yea though I  
endure (as I know I shall) the taunts of  
euill toongs, and the bitter scofs of the

G.3.      scorne-

*Submission.*

scornefull; and if I doe endure them  
(as I am well contented so to doo) the  
world giues me no worse mesure, then  
it did the Sauour of the worlde, whose  
holinesse and innocency of life (which  
I vilde earth and ashes cannot imitate)  
could not shield him from wronges of  
like nature, but out it breathed all bit-  
ternesse against him, yea though hee  
came to redeeme it from the bitter-  
nesse of bondage, wherevnto it was  
by transgression worthily fallen, and  
therefore farre be it from me to grudge  
to drinke of Christ his cup, that grud-  
ged not to drinke of deathes dolefull  
cup for my misdeedes. So commen-  
ding my countries protection to the  
power inscrutable, and my soueraigns  
safetie to the deitie vnutterable, I rest  
to hir and it, the same I seeme, or as I  
ought to be.

*Iohn Davies.*



HAILE SACRED  
RAIGNE, THE COM  
FORT OF ISRAELL

**I**Oie thee betide, O Englands Parragon,  
Whose grace preserues hir glorie undefaced:  
Whose sacred heds the royall seate whereon  
Rich Conquests Crown, triūphantly is placed,  
Whose luckie life prolongs thy peerlesse peace,  
which God maintain with high renowms increse  
O England, England, ten times happie Isle,  
Reioyce thou maiest in this thy iennine of ioy,  
On whom the king of heauen in loue doth smile,  
And foiles hir foes that would thy peace destroy.  
Then sith a king and Queene thy state doth stay,  
O blesse them both, with condigne praise alwaie:  
And cast thine eyes vpon thy neighbours woes,  
Behold the plagues, wherwith ech land's opprest,  
With iudgement then cōpare thy state with those  
And thou alone wilt thinke thy selfe art blest,  
Blesse him therefore, that so hath blessed thee,  
And thou from age to age shalt blessed be.

Compell thy peeres, to keepe obedience bounds,  
That they may loue their soueraign as they ought  
Pen up thy pleasures in repentance pounds,

Loue

out that is good, abandon that is naught.  
And from thy coastes expell Hypocrisie.  
In steede whereof embrace synceritie.

Beware of pride, eschew the sap of sinne,  
How sweete so ere it seeme vnto thy tast,  
With oile of grace, now let thy lampe begin,  
To giue a light to all the world at last,  
That such as are in darkenesse may thereby  
Attaine the light that lasts eternally.

Vnto which light, thy light thou shalt extend,  
If in this light, thy light be not suppressed,  
Then with this light, let thy delight ascend,  
Vnto that light, which light alone is blessed,  
Thy light a loadstone leading to that light,  
Which light is light of lights, still shining bright.  
More bright (without cōpare) the burnisht gold,  
More glittering glorious then the sparkling sun,  
So bright that mortall eies cannot behold,  
The light thereof, untill their light be done:  
Vnto which light, as to our chieft good,  
Bring thou vs al, that boughtst vs with thy blod.

John. Dauies.





IASONIS A PRAE-  
TISZYRICABI, ARTIVMLI

beraltū magistri, ac medicinae pro-  
fessoris, De pariete & partu, ha-  
ber obstetricibus puerperis,  
nursibusq; utilissimus, in  
quo praer historiarum  
amoenitas & eruditio  
est non vul-  
garis

Quae hoc libro continentur, ver-  
sa indicabit pagella.

AN. M. D. XXVII.  
Mense Aprili.

